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The

Baptist Record

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Southern Baptist witnesses to blitz summer Olympics

LOS ANGELES (BP)—Organizers of Summer Games Ministries, Southern Baptists' outreach effort during the summer Olympic games, hope to have several hundred volunteers sharing the gospel one-to-one with spectators at the quadrennial event.

Volunteers will distribute 400,000 tracts in English and Spanish, 25,000 scripture pamphlets as well as New Testaments and tracts in as many as 10 other languages, according to SGM executive coordinator Elmer Goble.

Don Hall, director of missions for Crescent Bay Baptist Association and head of SGM's direct witness

task group, said volunteers will do more to share their faith than "just pass out tracts."

SGM will hold seven training sessions for local volunteers, using the Sunday School Board's "Survival Kit for New Christians" and the Home Mission Board's "MasterLife" materials.

Most volunteers will work at Exposition Park, one of two main Olympic villages and site of the coliseum, sports arena, and swimming pool.

Hall plans to write the director of missions in areas where new converts live and encourage visits by local Baptists. Volunteers will also follow contacts with personal letters.



Earl Craig, pastor of First Church, Jackson, was a featured speaker at Christival, a Festival of Hope.



Students painted promotional information on their car windows with shoe polish to help tell about their religious festival at MSU.

MSU BSU is sponsor of Christival festival

By Suzy Valentine
MSU student

During "Christival: A Festival of Hope" at Mississippi State University, 39 people accepted Jesus Christ as their Savior for the first time and more than 200 rededicated their lives to him.

Christival was held Jan. 23-26 and was sponsored by the Baptist Student Union, Campus Crusade for Christ, and the Navigators. Several other Christian groups and area churches also supported the project which was the first of its kind at MSU.

Held in the Union Ballroom, the crowd ranged from 450 to 625 throughout the course of the week.

The speakers for Christival were Earl Craig, the pastor of First Church, Jackson, and Rusty Wright, a traveling speaker for Campus Crusade for Christ. Byron Cutrer, associate minister of music at First Church, Jackson, provided lively musical entertainment during the night meetings, and also in the Union Lobby at noon one day.

Students began meeting in the Chapel of Memories every night in the fall to pray for spiritual awakening, KC 83, and Christival. This carried over into the spring semester, and a noon prayer time was added. Three days before Christival began a 24 hour prayer chain went into effect

with students praying all over campus.

A training seminar for students who were interested in following up on those who made decisions and rededications was held Jan. 13 and 14. Approximately 70 students attended the sessions which were led by the directors of the three sponsoring groups. The five-week follow-up program included areas like assurance, quiet times, prayer and Bible study, and telling others about the situation.

The idea for a campus-wide spiritual awakening came from a handful of students early last fall. The idea spread among Christians and caught fire quickly.

While sweat shirts with red letters and silver snowflakes proclaiming "Christival, A Festival of Hope" were ordered and soon seen all over campus. Students also wrote "Christival" on their car windows with shoe polish.

The Christival planning committee wanted the meetings to be warm, informal and joyful. Each night there was a skit, singing, a testimony and the message. The meetings were designed to appeal to college students and to be non-threatening.

NEW VISIONS

NEW FRONTIERS

Week of Prayer for Home Missions
March 4-11, 1984

Annie Armstrong Easter Offering
National Goal: \$29,000,000

Editorials..... by don mcgregor

Drinking age hike squeaks by

A bill to raise the legal age to 21 for drinking any kind of alcoholic beverage has passed a subcommittee of the Senate Judiciary Committee and now will be considered by that larger committee. The bill, however, got by the subcommittee by a 3 to 2 vote, and that included the favorite vote by the subcommittee's chairman, Con Maloney. He voted to break a 2 to 2 tie.

Maloney, however, is quoted in newspaper stories as saying he will propose an amendment before the full committee that would only raise the drinking age for beer and light wine to 19 instead of 21.

While I am not a politician and don't pretend to understand the ways of those who are, I feel there is an ethical situation in this case that Maloney should consider. He is the chairman of a subcommittee that has voted to make a recommendation to the full committee. It would seem he would be in violation of the ethics of a democratic body to seek to amend the bill passed by the subcommittee

of which he is chairman, particularly after it was his vote that created the majority in the subcommittee.

Also voting for the bill to raise the drinking age for beer and light wine to 21 were Bob Usey of Gulfport, an Episcopalian, and Bunky Huggins of Greenwood, a Methodist. Voting against the bill, according to news reports, were Hob Bryan of Amory, a Baptist, and Tommy Brooks of Carthage, a Methodist.

I would agree with Usey in the idea that enforcement provisions need to be built into the bills that establish legal boundaries. I cannot agree with statements by Maloney, a Catholic, and Bryan, however, that would indicate that because there are problems with enforcement the bill should be watered down.

We have not been able to stamp out murder, but we have not considered relaxing the illegality of it. We have not been able to stamp out traffic in all other types of drugs, but we continue to legislate against it. Why do we pussyfoot around when it comes to

alcohol? It is just as dangerous if not more so. We try to keep all other drugs out of the hands of everybody because we admit that they are harmful. We also admit that alcohol is harmful, and here we are trying to decide whether or not to make it easily available to an 18- or 19-year-old adolescent.

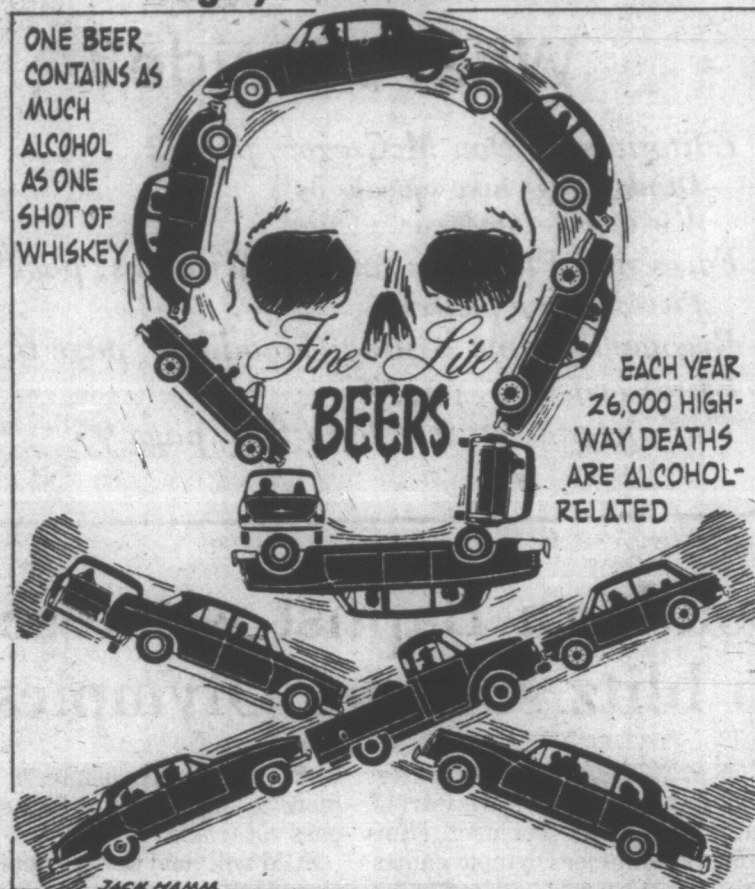
The answer lies in the power and wealth of the liquor interests. The other drugs have no lobby.

Those who want to argue that if a person is old enough to vote he is old enough to make a decision on drinking should reconsider. There is no relationship between the two. One is the involvement in a democratic process. The other is potentially the involvement in death and destruction.

And even if there were a relationship, the correct response would be to raise the voting age rather than continuing to keep the drinking age low.

This bill needs to be adopted as it is if we are to have anyone legally drinking at all.

Highly Hazardous Mixture



HMB prayer list

The German Village Church, Columbus, Ohio, is a growing congregation with limited funds and facilities. Pray for them and their pastor, missionary Art Bingham, that they will find resources to keep up with their growth.

Missionary Avery Sayer, La Frak City, New York City, provides ministries for the La Frak City apartment complex. But the church is outgrowing the present apartment facilities. Pray for him as he makes a decision about the direction of the multi-family housing ministry.

Pray for the workers at the Rescue Mission in New Orleans. Their facilities are overcrowded for the number who are seeking help.

Pray for Larry Miguez, newly named director of Rachel Sims Missions in New Orleans, as he makes plans for ministries and programs to meet the needs of the community.

Pray for Raymond S. White, pastor of Wolf Point Baptist Mission, located in the Sioux Reservation in the Northern Plains Baptist Convention, as he leads his church in stewardship development.

Pray for the development of leadership and pastors among language churches. The rapid growth of these congregations places a higher demand on the number of pastors.

Pray for Ron and Amy Neron, multi-ethnic catalytic missionaries in Huntsville, Alabama, as they start new language work in that city. Ron, a native of Israel, speaks four languages. Amy is originally from Singapore.

Pray for Miami Metropolitan Baptist Church and pastor David Morgan as they begin new work among the West Indians in the Miami area.

Pray for Chaplain Roger A. Marshall, P.O. Box 508, Abqauig, Saudi Arabia, who serves as a chaplain with the oil production company ARAMCO. He is the only Southern Baptist industrial chaplain serving in a foreign country.

Pray for Chaplain John E. Raspberry of the Mobile, Alabama, County Sheriff's Department. He is one of nine Southern Baptist full-time

chaplains serving in law enforcement.

Pray for the more than 1,500 summer missionaries who will be serving in all 50 states, Puerto Rico, and Canada for ten weeks.

Pray for the Summer Games Olympic ministries and its director, Elmer Goble as they utilize volunteers to minister and witness during the games in July and August.

Pray for the ministry to the '84 World's Fair in New Orleans, project director Jimmy Knox, and summer missionaries and other volunteers who will be ministering to tourists at the fair.

Pray for newly appointed Special Mission Ministries consultant Tom Eggleston as he works in the area of special events and fine art.

Pray for the 15 Church Planter Apprentices who will be appointed in Los Angeles in August as missionary associates for a two-year period to start 15 new churches.

Pray for the 1,274 Southern Baptist churches which made commitment to start a new mission during Pentecost Sunday. Pray they will be able to gather resources and complete planning details to each start a new mission by year's end.

Pray for the 40 church-starting missionaries in major metropolitan areas of the nation as they seek to start new churches.

Pray for the volunteers planning to provide raceway ministries at The Atlanta International, March 18; The Darlington 500, April 12-15; and The Talladega, May 6. Pray for the new consultant recently appointed to coordinate this ministry.

Pray that our missionaries in Puerto Rico will be able to challenge many to a greater moral standard as drinking, wife beating, and child abuse are common practices.

Pray for Mission Service Corps worker, Eula Armstrong, who serves at the Calvary Baptist Church, Sheridan, Wyo., as she tries to reach people in this predominantly Catholic and Mormon area. Also, pray for funds needed to complete a badly needed addition to the church.

A witness to America

The Week of Prayer for Home Missions is March 4 through March 11, and the theme is, "New Visions... New Frontiers."

Let no one be confused. The United States is just as much a mission field as is to be found on the face of the earth. We may indeed have the strongest base in the world from which to launch missions efforts, but we have multiplied millions of lost people within our shores just as do those foreign nations where we send missionaries.

So we must exert every effort toward providing a witness for the lost of our own nation as well as sending

those overseas who feel called to that ministry. This is the task of the Home Mission Board. The Week of Prayer for Home Missions is the time set aside during the year to undergird the work of that agency with prayer.

More realistically, however, it is a time when we need to be more keenly aware of the work of the Home Mission Board than at other times during the year. The prayer support must be an on-going arrangement that continues the year around.

Due to the fact that all Home Mission Board work is done in cooperation with state convention boards, there are home missionaries at work in Mississippi. While they are not as numerous as they are in other states that have less Baptist strength, their need for prayer support is just as great.

Then we surely need constantly to be upholding in prayer those heroes who carry the witness into the inner city jungles of our sprawling megalopolises and into the lonesome

stretches of the sparsely settled west.

The Week of Prayer gives us an opportunity to renew our commitment to such a prayer ministry.

To take the gospel into these areas, as well as overseas, takes money. The national goal for this year is \$29 million, and the Annie Armstrong Easter Offering will be our attempt to raise it. Those heroes who carry the gospel to the inner cities and onto the vast plains and mountains of the west must have food, clothes, and shelter as well as having the necessary equipment in order to accomplish their tasks.

The Week of Prayer for Home Missions and the Annie Armstrong Easter Offering are both necessary if we are going to have any kind of an impact on our own nation.

Let's not purposefully let our own people go to hell while we try to bring the rest of the world to a knowledge of Christ. Let's be involved in a witness to America. Let's pray much, and let's give generously.

Letters to the Editor

Cripple drug dealers

Editor:

Widespread drug abuse, particularly among children, teenagers, and young adults, poses a serious threat to the well-being of our society as well, as future generations. Whole families suffer when a loved one abuses drugs (including alcohol); businesses suffer due to irresponsible employees, increased accidents, and lost productivity; innocent people suffer when involved in acci-

dents caused by a driver under the influence of a chemical. All Americans are affected in one way or another.

Drug trafficking organizations which cater to this abuse are composed of three elements: (1) contraband drugs, (2) people, and (3) money and other assets. As long as assets remain untouched, seized drugs and people can be quickly replaced. Depriving drug traffickers of their assets, including operating tools and illegally accumulated pro-

(Continued on page 5)

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Redmons



Stricklands



Aters



Broughtons

Missionary couple are missionary kids

Four families with Mississippi ties, including a Gulfport pastor and a Jackson minister of education were among 18 people named missionaries by the Southern Baptist Foreign Mission Board in Virginia.

Durwood L. (Dee) and Ann Broughton will work in Ivory Coast in Africa, where he will be a general evangelist and she will be a church and home worker. He is pastor of Northward Church, Gulfport.

A North Carolina native, he is a graduate of East Carolina University and earned the master of divinity degree from New Orleans Seminary. He has been pastor of churches in Louisiana and Georgia.

Mrs. Broughton, the former Ann Green of Vancleave, is a graduate of Gulf Coast Junior College and earned the bachelor of science and master of library science from the University of Southern Mississippi, plus the master of religious education degree from New Orleans Seminary. She has been a librarian in Vancleave, Pascagoula, at USM, and in Bay St. Louis.

Fred and Susan Ater will work in South Brazil, where he will be a religious education instructor and she will be a church and home worker. He is minister of education at Oak Forest Church, Jackson.

He is a native of Texas and a graduate of Victoria College, Sam Houston State University, and earned master of divinity and religious education degrees from Southwestern Seminary.

Mrs. Ater is the former Susan Taylor of Linden, Tex. She is a graduate of Sam Houston and has been a bank control supervisor and computer operator in Jackson.

The Aters have two children: Alan Taylor, born in 1974; and Andi Leigh, 1977.

Hugh and Deborah Redmon Jr., will work in Venezuela, where he will be a conference and encampment director and she will be a church and home worker. He is sports program director at a YMCA in Fort Worth.

Born in Jackson, Miss., he is the son of Mr. and Mrs. Donald H. Redmon, Southern Baptist missionaries in Costa Rica. He has lived in Hardy and Yazoo City. He is a graduate of Ouachita Baptist University and earned the master of religious education degree from Southwestern Seminary.

Mrs. Redmon, the former Deborah Pinkston, is the daughter of Mr. and Mrs. D. Edwin Pinkston, Southern Baptist missionaries in Ivory Coast. She grew up in Texas, France, and Ivory Coast. She is a graduate of Ouachita, and has done clerical work.

Kenneth and Jane Strickland will work in Peru, where he will be a general evangelist and she will be a church and home worker. He is pastor of Tammany Hills Church, Covington, La.

He is a graduate of Baptist Bible Institute, Graceville, Fla., and of Mobile College. He expects to receive the master of divinity degree from New Orleans Seminary this month.

Mrs. Strickland is the former Jane Simpson, born in Vardaman. She attended Northwest Junior College, Senatobia, and Baptist Bible Institute. She has been a receptionist, insurance clerk, and church secretary.

The Stricklands have three children: Kenneth Drew, born in 1970; Wesley Dale, 1972; and Laura Jane, 1978.

The Baptist Record

Committee recommends not seating Canadians

By Dan Martin

NASHVILLE, Tenn. (BP)—The Southern Baptist Convention Canada Study Committee will recommend the SBC Constitution not be amended to allow seating of messengers from Canadian Southern Baptist churches.

The 21-member committee appointed to study amending the SBC Constitution to add Canada to the territory of the denomination, unanimously adopted a recommendation that the constitution not be changed, but that the SBC "render all possible assistance to Canadian Southern Baptist churches to achieve their agreed upon objective, including the development of a Canadian Southern Baptist entity."

The two page report, negotiated following four day-long meetings of the entire committee and three regional subcommittee meetings, will be recommended to messengers at the 1984 annual meeting of the 14.1 million member denomination June 12-14 in Kansas City, Mo.

The committee was created by action of the 1983 annual meeting to consider a proposal by C. B. Hogue, pastor of Eastwood Church, Tulsa, Okla., that Article II of the constitution be amended to add the words "and Canada" to the territorial area of the SBC.

The constitution specifies membership in the denomination is limited to Baptists "in the United States and its territories. . . ."

In its report, the committee acknowledges its "primary assignment . . . was to consider whether the constitution . . . should be amended to include the words 'and Canada.'"

However, the committee said it "became aware that this assignment could only be approached by considering the total implications of the decisions, including existing relationships between Canadian churches and state conventions to which they relate."

After "receiving counsel" from representatives of Canadian Southern Baptist churches, the Northwest Baptist Convention—which includes some 60 churches in Canada among its membership—SBC leaders and Baptists in Canada not related to the SBC, the committee report says the "essential question it believed it had to answer was: 'How can Southern Baptists best achieve our mutual goal of helping reach Canada for Christ?'"

The committee solution is to recommend the constitution not be amended, but "an aggressive, evangelistic strategy utilizing increased Southern Baptist leadership and resources" be developed.

The recommendation includes

creation of a Southern Baptist Convention Canada Planning Group to consist of executives and representatives from the Home Mission Board, the Foreign Mission Board, Sunday School Board, and Radio and Television Commission, as well as representatives of other agencies.

Under the plan, the HMB representative would be chairman, "thus identifying the continuing leadership role of the Home Mission Board," which already has a relationship with missions and evangelization of Canada.

The planning group will be responsible for "correlating the work of the agencies of the SBC with churches in Canada in responding to requests, initiating program actions and developing plans, in areas such as missions, evangelism, theological education, literature, student work, media, and the sending of Canadians as missionaries."

In addition, it would work with Canadian leadership to assist with development of a strategy for missions and evangelism, consult with Southern Baptist Convention state leadership in the states relating to Canada, and report annually to the SBC on the growth and development of work in Canada through 1994.

In an effort to intensify involvement by members of Canadian churches, the report recommends an observer be selected to attend one meeting a year of the Home Mission Board, Foreign Mission Board, Sunday School Board, and the Executive Committee.

The final recommendation is that there be "encouragement of increasing involvement between churches, associations and state conventions in the United States and churches in Canada."

Following the meeting, Chairman Fred Roach, a Dallas homebuilder, said: "This decision does not preclude any decision which will be made later," which will allow the Canadian Southern Baptist churches to "determine if they wish to consider seating or to move toward their own national entity."

Earl Craig, pastor of First Baptist Church of Jackson, Miss., and an at-large member, said: "Most of us came to the committee saying, 'Why not seat them?' but we have discovered there are many tremendous problems. The issue is not as simple as whether to seat the messengers or not. I hope the convention elected us to study the matter and make a decision based on that."

Craig added many Baptists still see the issue in simple terms and want to seat messengers from Canada. "We should not vote on what we think the

constituency wants, but should make the decision based on where the study has led us."

The recommendation will be presented during a meeting of the Canadian Southern Baptist churches in Edmonton, Alberta, May 1-3 prior to being presented at the SBC in June.

(Dan Martin is Baptist Press news editor.)

Senate panel votes for Vatican rep

By Larry Chesser

WASHINGTON (BP)—The Senate Foreign Relations Committee has voted to favorably report the nomination of William A. Wilson as ambassador to the Vatican.

The 9-1 vote by the panel cleared the way for a confirmation vote by the full Senate.

Despite the committee's strong vote in favor of the Wilson nomination, a Baptist church-state spokesman warned the issue is far from settled.

"The struggle against placing an ambassador at the Holy See has only begun," declared James M. Dunn, executive director of the Baptist Joint Committee on Public Affairs. "The vote in the Foreign Relations Committee did not come as a surprise and constitutes the opening skirmish rather than the main battle."

In addition to the full Senate vote on the nomination, appropriations committees on both sides of Capitol Hill are yet to decide on interim funding for the new Vatican embassy for the remainder of fiscal 1984.

Before announcing his intention to vote against reporting the nomination to the floor, committee member Sen. Jesse Helms, R-N.C., read a resolution opposing the move adopted Feb. 20 by the Southern Baptist Convention Executive Committee. The North Carolina senator cited the resolution at the request of SBC President James T. Draper Jr.

Joining committee chairman Charles Percy, R-Ill., in voting to send the nomination to the floor were Republicans Howard H. Baker Jr. of Tennessee, Richard G. Lugar of Indiana, Charles McC. Mathias of Maryland, Rudy Boschwitz of Minnesota, Nancy L. Kassebaum of Kansas, and Paula Hawkins of Florida and Democrats Claiborne Pell of Rhode Island and Joseph R. Biden of Delaware.

(Larry Chesser writes for the Baptist Joint Committee.)

Joint Committee defunding fails

By Dan Martin

NASHVILLE, Tenn. (BP)—A request to totally withdraw funding from the Baptist Joint Committee on Public Affairs was rejected by the Southern Baptist Convention Executive Committee during its February meeting.

The Executive Committee voted without opposition to "decline to withdraw the financial support of the Southern Baptist Convention to the Baptist Joint Committee on Public Affairs, as requested by the Alabama Baptist State Convention."

The matter came to the Executive Committee after the Alabama convention, during its annual meeting Nov. 15, passed a resolution to "respectfully ask the Southern Baptist Convention to withdraw totally" support from the Washington-based BJCPA.

Following a hearing on the matter, the administrative and convention arrangements subcommittee of the Executive Committee recommended to the entire committee the request to defund be declined.

The action also noted defunding "would be in conflict with previous actions of the SBC."

The defunding effort erupted during the annual meeting of the Alabama convention when messengers adopted a resolution criticizing the BJCPA and its executive director, James M. Dunn, for participation in People for the American Way, a first amendment rights coalition founded in 1980.

The resolution charged PAW "founders and supporters espouse philosophies which are contrary to Biblical principles of decency and morality. . . ." One of the founders of PAW is television producer Norman Lear. Others include the late Ruth Carter Stapleton; Theodore Hesburgh, president of Notre Dame University; and John Buchanan, a Southern Baptist and former congressman from Birmingham, Ala.

While the PAW connection was discussed during the meeting of the subcommittee, the action drew little discussion when it came to the floor of the Executive Committee.

After the Executive Committee meeting, committee member Robert Goode, pastor of Florida Street Baptist Church in Greensboro, N.C., requested information from the subcommittee on "why they came to the decision" to decline defunding.

Frank Ingraham, a Nashville, Tenn., attorney, said the subcommittee had heard from both Dunn and Earl Potts, interim executive secretary in Alabama, as well as from others in "establishing some facts which were very helpful" in coming to the decision.

"The facts are no Cooperative Program money has ever been expended for the People for the American Way," Ingraham said. "Second, (Dunn) . . . is no longer serving on the advisory board of People for the American Way, nor is there any membership in PAW."

"Third, we recognize there is a difference between the Joint Committee cooperating with a number of organizations and participating in making policy in an organization."

Ingraham also noted the SBC "sets the participation in the Cooperative Program, and not the Executive Committee."

Another member, William H. Ricketts, pastor of Prince Avenue Baptist Church, Watkinsville, Ga., told the committee Dunn declined to serve another term on the PAW board because of his sensitivities to the concerns of Southern Baptists.

Ed Drake, an attorney from Dallas, did not speak to Dunn's involvement with PAW, but commented instead on the BJCPA publication, *Report from the Capitol*, criticizing in particular Dunn's editorial comments in the monthly newsmagazine.

"I do not question Dr. Dunn's intellectual capacity, but I think his editorial comments are frequently wrong. I get many publications . . . I glance at, but I read the *Report from the Capitol* because I want to know what the other side is doing," Drake said.

He said he believes the publication often takes positions "not representative of Southern Baptists and often just marginally representative."

Drake said "perhaps withdrawing financial support is too harsh a remedy." He added he believes the BJCPA "ought to exercise greater discretion," in an election year, particularly "when they are more liberally-oriented than I am."

The Executive Committee also considered a resolution from the deacons at Southside Baptist Church in Birmingham, where Albert Lee Smith, a BJCPA member, is a member and a deacon. That resolution asked the Executive Committee to study to see if Cooperative Program "funds are being misused" by Dunn's involvement with PAW.

It also asked for Dunn either to "remove himself from all association" with PAW, or to resign his BJCPA post. The committee declined action.

Proposed revisions in three bylaws to the Southern Baptist Convention Constitution were approved and guidelines for selecting meeting sites for the annual meeting were reviewed during the meeting.

The committee also acted on a resolution on Baptist Press referred to it in the 1983 annual meeting and proposed meeting sites for the 1991, 1992, 1995, and 1996 annual meetings.

The committee heard a report from its bylaws workgroup on an ongoing study of Article VI of the Constitution, primarily dealing with the number of trustees of each of the 20 organizations supported by the national Cooperative Program.

The action asks "each agency of the convention to study the possible need to increase or decrease the number of persons serving as trustees, since each agency has unique needs, and to report to the Executive Committee by Feb. 1, 1985."

In the bylaws revisions, the committee adopted recommendations proposed by the 1983 annual meetings on the committee on boards, committee on committees, and resolutions committee.

During the 1983 annual meeting, messengers approved recommendations for residency requirements of persons serving on the committee on committees and committee on boards. Further revisions were approved in the February Executive Committee meeting and will be submitted to the 1984 annual meeting.

In the revision adopted in 1983, persons serving on the two committees were "required to have resided within the state from which they are elected at least one year prior to election."

Frank Ingraham, a Nashville attorney and chairman of the bylaws workgroup, said the wording eliminated some persons because it emphasized the "habitat" of the person.

In both of the bylaws, the committee members approved wording which says those serving either on the committee on boards or committee on committees "shall have been resident members for at least one year of a Southern Baptist church either geographically within the state or affiliated with the convention of the state from which they are elected."

The committee on committees bylaw (21) also includes the provision that the names of those appointed by the convention president "shall be released . . . to Baptist Press no later than 45 days prior to the annual meeting of the convention."

The wording brings into accord with the reporting provisions for the committee on boards report, adopted at the 1983 convention.

The revisions on the resolutions committee bylaw (22) follow recommendations made by James T. Draper Jr., convention president, and used during the 1983 meeting.

Ingraham said the revisions "incorporate many of the things Jimmy Draper" suggested. Revisions of the bylaws concerning the resolutions process were suggested during the 1982 annual meeting, and also were considered, Ingraham added.

The revision also includes a provision that the names of those selected to serve be released through Baptist Press no later than 45 days prior to the convention.

The recommended bylaw sets out a process for introducing resolutions almost identical to that followed in Pittsburgh. "Proposed resolutions, including those previously sent to the committee, shall be submitted to the convention by a registered messenger not later than the beginning of the evening session of the first day of the convention."

"Titles of proposed resolutions and the names of the makers shall be read into the convention record by an officer of the convention and referred to the committee . . .," it reads.

The bylaws work group reported it carefully studied two resolutions presented at the New Orleans convention, and declined to include them. One would have given resolutions the same weight as a motion, and the other requiring a three-fourths majority vote for adoption.

The committee heard a report from the convention arrangements workgroup which suggests a rotation of annual meeting sites between Texas (San Antonio, Dallas, and Houston), Georgia (Atlanta) and Louisiana (New Orleans) "on a four to seven year rotation basis."

Tim Hedquist, convention manager for the Executive Committee, explained the five cities "are major high attendance areas for the convention," and explained the informal rotation system "would give direction for convention site selection without tying our hands."

Tommy King, from Columbia, Miss., opposed the informal rotation system, noting "if we put such a motion in effect, the perception of the pioneer mission areas of the West and North will be that we are retreating to a regionalistic approach."

Dorothy Sample, president of the Woman's Missionary Union-SBC, and a member of the committee, supported the rotation, saying "we pretty much are doing it anyway. With just 14 cities which will meet our needs, it is getting increasingly hard to get in."

After adopting the suggestion of a rotation system, the committee voted to recommend Atlanta as the

convention site in both 1991 and 1995, Indianapolis in 1992, and New Orleans in 1996.

John McCall, who voted against the proposals, said in the "next 11 years we are locked into only a few cities. That imposes a character on our convention that is not reflective of its nature. Someday I hope we will open up the guidelines and go to other cities."

Under guidelines adopted in 1983, the convention city must provide 6,500 hotel and motel rooms, 3,000 of which must be within two miles of the convention center, a hall capable of seating 16,000 persons and 50,000 square feet of exhibit space.

In other matters, the committee: —Received as "helpful advice" a resolution offered on the operation of Baptist Press, the denominational news service, which called for identification of reporters and use of reporters not employed by agencies to cover controversies;

—Approved a three percent structure salary increase for Executive Committee employees, effective Oct. 1, but not to be implemented prior to Jan. 1, 1985, or when funds are available;

—Withdrew an action abolishing the Bold Mission Thrust steering committee after William G. Tanner, president of the Home Mission Board; and R. Keith Parks, president of the Foreign Mission Board, objected on the basis they had not been previously informed of the action.

Dan Martin is news editor for Baptist Press.

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Faces And Places

by anne washburn mcwilliams

Pieced from a pattern

All day quiltings were a big social event when I was a little girl. Women of the County Line community would take turns giving a quilting, and I guess Mama never missed one. Sometimes there would be six or eight quilts brought by different ones, to be completed for themselves or given to needy families, or maybe to give to a family whose house had burned.

Often there would be a quilt in every room, and two in the hall, laced into wooden frames and suspended on cords from the ceiling. Thimbles donned, and tossing scissors and thread to each other across the colorful squares, the women would stitch around every design and every square, bringing the shapes into relief. When a row of squares had been finished, they would stop and roll the wooden frames under, until finally they had reached the center row.

My sister, Betty, and our cousin, Rebecca, would crawl under one of the quilts and cut out paper dolls from the Sears catalog while we listened to the women talk. Eventually they would stop for lunch—everybody had brought a dish—and then they would start again.

Between quiltings, there was always the getting ready for them at home. When Grandma Allen, Mama's mother, came to visit us in the winter, she would sit by the fire and piece quilts. (After Grandpa died, she lived with her six daughters and one son, moving on to another about every six weeks.) With her she always carried her little cardboard box of cloth scraps and patterns, among them the hexagonal Charm, her favorite. Then, too, there were the bats to be carded. The cotton bats, that is, little puffy blocks of cotton, maybe 4 x 8 inches, to lay between the quilt cover and the lining for padding. Back in the days when Daddy was growing his own cotton, Mama would get wads of it—after the seeds were taken out—and lay them on the cards, for making into bats. (These cards were not playing cards. They were two rectangles of wood studded with sharp little steel teeth, and they had handles.) Grandma would comb the cotton back and forth between the cards until it was of the right consistency and thickness.

Grandma Washburn made a lot of quilts, too, though I think she liked to crochet more. When Grandpa later gave me her 80-year-old sewing machine, he had wrapped it in a quilt Grandma made, a string quilt, fashioned from tiny strips, in pinks and blues.

Mama has sewed quilts for herself and her children and grandchildren, of every pattern imaginable—Sunbonnet Girl, Overall Boy, Double Wedding Ring, Bow-Tie.

With the current craze for "country" things, she and her niece, Louise Hinkle, have really gotten into the swing of it. In fact, Louise has built her needlework into a full-time business.

In January, in three weeks Mama spent with me, we went often to the T.G. and Y, looking at calicos and

ginghams and muslins and pale colored pastel cottons. She was assembling the Strawberry coverlet she had already finished for me, and deciding on the right color combinations for a Rose Petal one for Karen. (Happy birthday, March 4, Mama! May it be as bright and beautiful as your Flower Garden quilt!)

God has given many this artistic talent, the ability to take scraps, old or new, and from them to make heirloom treasures. God in his creation of the world surrounded us with the colors of the needlework artist. I have looked down from a plane and admired his patchwork of many greens. And from the air, the snow-covered fields around Vienna, I could see, were divided into squares and embroidered with the darkly outlined branches of leafless trees. In October once, W.D. and I stood on a limestone cliff near Harlan, Ky., and looked at mountains covered with red-gold maples. "It looks just like a big quilt!" he said.

Exquisitely and exactly planned, all the pieces of God's handiwork fit into his over-all design—not only in the natural world, but also in the lives of people. His children who use their talents and abilities and gifts according to his purpose are doing their part in fitting together the pieces of the pattern.

A story Leonard Sanderson told during recent revival at Morrison Heights Church, I thought an amazing example of God's design in the fabric of lives. Sanderson said while riding on a plane he talked with the man sitting next to him, a Jew, about Jesus. Some years later, through an unusual chain of circumstances, this Jew happened to visit a Baptist church. That night, at that church, Sanderson was preaching. He did not know the Jew was in the audience, but told the story of talking with him on the plane. At the close of the service, the Jew came down and said to him, "I am the man you met on that plane. You were right then in what you said about Jesus, and I was wrong. I know, because tonight I met him. I asked him to come into my heart, and he did."

Campers' rally at Columbus Propst Park

Mississippi Campers on Mission will hold its spring rally at Propst Park at Columbus, March 23-25. This is a change from the place announced in the Baptist Diary as Boone's Camp.

Friday evening speaker will be J. C. Mitchell, director of missions for Golden Triangle. Musicians Friday night will be the Heavenly Heralds from Fairview Church. And Saturday evening will offer the McAdams Quartet.

The organization will be making plans for the National Campers on Mission Rally to be held in June, 1985 at Kosciusko.

Cripple drug dealers

(Continued from page 2)

fits, is an essential step in crippling their organizations. (The illegal drug industry is a \$100 billion a year business, ranking second in size to Exxon.)

Christian citizens should know that there are several bills introduced in the Mississippi Legislature this year that will give our state the authority to strike at the pocketbooks of organized crime. These bills are Illegal Investment, Senate Bill 2225, introduced by Sen. Howard Dyer; Illegal Investments, House Bill 86 introduced by Rep. Pat Presley; and the Racketeering Influences and Corrupt Organizations, commonly referred to as (RICO), Senate Bill 2087, introduced by Sen. George Guerieri.

Christian influence can make a difference in our laws, and I strongly urge everyone to write their senators and representatives in support of these bills and others already mentioned in the Baptist Record dated February 9.

Mrs. Janice Busby
Byhalia, MS

Music minister needed

Editor:

The personnel committee of our church is asking for your help in our search for a part-time minister of music and youth. We are looking for someone who could be bi-vocational. We presently have money allotted for salary plus health insurance.

Our last music staff member was a seminary trained leader. We are open to a married or single person. We have had both male and female music staff in the past as well as two female youth summer workers in the summer of 1982.

Our church is located 23 miles from Las Vegas. It is a town of 10,000 people. We have no gambling inside the city limits of Boulder City. There is a large Mormon population as well as many unchurched people.

We believe God has someone for us to serve with us.

Steve Neesley, pastor
First Baptist Church
P.O. Box 505
Boulder City, Nev. 89005

The place of women

Editor,

Joe N. McKeever of Columbus recently made reference to I Cor. 11:5 concerning women prophesying in the church. His apparent attempt to make a defense for women preachers concluded thusly: "Since we preachers agree that prophesying is preaching, it looks suspiciously like Paul was condoning women preachers."

McKeever's plea for "a little more study of our Bible(s)," is certainly in order. In the first place, it is doubtful that all preachers agree that prophesying consists of preaching only. In fact, I Chron. 25:1, suggests that there were some who prophesied "with harps, with psalteries, and with cymbals."

There is also substantial evidence to indicate that the New Testament

gift of prophecy is no longer operative and is in no way relevant to the role of preaching today (see I Cor. 13:7 and Eph. 2:19-20). Some believe that once the foundation of the church was laid, the apostolic doctrine and the prophetic word were given to us in the written Word of God. Therefore, the contention is that there is no more need for either apostles or prophets as there was during the time of the early church.

Those who would equate the New Testament gift of prophecy with the present day role of preaching are no more justified in using I Cor. 14:34 as a proof text for keeping women silent in the church. However, the most pertinent passage dealing with the role of women in the church is probably I Tim. 2:12.

It is difficult to argue the fact that the New Testament specifies that the husband is to be the head of the home. Would God give to woman, who is to have the role of submission in the home, the place of spiritual authority in the church?

Gerald Harris, pastor
Colonial Heights Church
Jackson

Place of women

Editor:

The Bible is very plain about a woman's place. Gen. 3:16 says the husband shall rule over the wife. When Miriam and Aaron challenged Moses (Num. 12), Miriam was punished for attempting to usurp authority. Why not Aaron? Jesus chose 12 men as Apostles when many Godly women were available. Some say it was because of customs, but when did Jesus

ever compromise because of customs? He also "did not come to destroy the law," but to "fulfill it." Read Num. 30.

When deacons were chosen to wait tables in Acts 6, not a woman was chosen, even though the problem arose because of women. The qualifications for pastors and deacons (I Tim. 3) show both to be husbands of one wife, ruling his own house, and both are referred to in masculine gender (man, he, his, etc.). I Tim. 2:8-15 (Bible, not "Paul") is very clear that a woman is not to usurp authority over the man. How could a woman be a pastor without having authority?

Bro. McKeever stated (Jan. 26 Baptist Record) "we preachers all agree that prophesying is preaching . . ." All preachers do not agree to that. Some agree that prophesying is witnessing and that it is the responsibility of EVERY Christian regardless of gender. I Cor. 11:3 gives God's order of authority; then verse 4 refers to "Every man praying or prophesying . . ." and verse 5 "But every woman that prayeth or prophesieth . . ." Is every man a pastor, preacher, or deacon? No! This passage has nothing to do with church leadership but with personal spiritual activities.

A lot of argument is heard in favor of women preachers, but no scripture except some clearly taken out of context. There are things like this that my mind wants to find "logical" answers to, but I yield to God's Word. He did not ask us to be "logical" but obedient. (Prov. 3:5. Isa. 40:12-14, 55:8-9).

Doyle B. Cooper
Tupelo



The Doctrine of the Holy Spirit

Baptist Doctrine Preview Studies for 1984

9:30 A.M. - Noon

March 5 First Baptist, Hattiesburg

March 6 First Baptist, Grenada

SEMINAR LEADER

Dr. Earl Craig, pastor
First Baptist Church, Jackson

FOR PASTORS AND OTHER POTENTIAL
TEACHERS OF THE BOOK



Foreign Missionary Appointment Service



April 10, 1984
6:45 p.m.
Coast Coliseum
Biloxi, Mississippi

Sponsored by: Mississippi Baptist Convention

MKs smell shells, feel gunpowder dust

By Bill Webb

NICOSIA, Cyprus (BP)—Paul and Julie Sacco and fellow missionary kid Ashleigh Dunn have smelled the acrid odor of exploding shells and felt the dust from an exploding building powder their faces.

They are teen-age veterans of the madness of Beirut.

As students at the American Community School in west Beirut, they experienced the current history that students in other countries only study. U.S. Marines, who guard American Embassy temporary offices at the nearby British Embassy, inspected their schools and bags every morning. Their school is adjacent to the prominent American University of Beirut.

The two Sacco children, both 15, and Ashleigh, 13, rode to school together on Monday, Feb. 6, and it started like a normal day. The Saccos, the children of Mack and Linda Sacco, from Gilroy, Calif., and McAlester, Okla., live in west Beirut. Ashleigh, the daughter of Pete and Pat Dunn, from Mobile, Ala., lives in Monsouriyeh on the east side but had stayed over with the Saccos the night before.

By 1:30 p.m., reports reached the school that Marines in the area were under sniper fire. Students who lived at the university were sent home. The three MKs and a handful of others were to stay at the school with a teacher, David Swenson, and his wife, Joyce, both Baptists.

When fighting heated up later and a shoot-on-sight curfew was imposed on the city, the three had no choice but to spend the night on the ground floor of the school's administration and apartment building. At first they watched television and played card games.

As the shelling got nearer, they moved into a concrete hallway for safer shelter. The impact of falling shells—most evidently meant for the Marines—knocked loose ceiling tiles, shattered windows and rattled light fixtures all around them.

The closest direct hit was the one that destroyed an apartment down the hall and sent a billow of dust toward them. The next morning they ventured outside to find that the library, school basement, a fifth-floor apartment, and the school courtyard also had taken hits.

Ashleigh, one of five MKs who have evacuated Beirut, admitted she was scared "once or twice" during the night. She and her mother will live in a quiet apartment in Nicosia, Cyprus, until the current school semester concludes.

Julie, the Saccos' Korean-born adopted daughter, said the hits were scary but she had felt more frightened last August when shells were bearing down on the Sacco home like giant footsteps. Back then, she said, she thought she might die.

Mack Sacco picked up the children the next morning. As they returned to the Sacco home, they passed armed militiamen who had poured into the city. Ashleigh said they saw youngsters who appeared to be about 12 carrying mortar guns bigger than

they were.

Both she and Julie were in shock, Ashleigh said, and didn't venture out of the house until time to evacuate three days later. With the "green line" separating the city closed, Ashleigh couldn't get back to her parents.

The lack of continuity for schoolchildren in Beirut these days is a concern for Lebanese and foreigners alike. This and the danger factor heavily weighted the decision by the Saccos and the Duns to evacuate.

Ashleigh frequently couldn't get home to Monsouriyeh and stayed over with Julie.

When she did make the trip of a few miles, there were other worries. "I was coming home one day with a driver and we heard (a shell) go off in the distance," she recalled. "I turned around and the building next to us was hit."

"When we're all home together, we're pretty much at ease even though there are shells falling around," Mrs. Dunn said. "But when someone is out on the road somewhere or hasn't come home from school, that's when you get anxious. 'We were hoping to make it through this school year but it looked like Beirut was just impossible,' Mrs. Dunn said. She enrolled Ashleigh in the Cyprus branch of the American School in Switzerland two days after they arrived in Nicosia. Pete Dunn will continue his broadcasting work in Lebanon.

The Saccos spent the night in Larnaca, Cyprus, following their evacuation but left early Feb. 12 for McAlester, Okla., to get their children in school there for the remainder of the semester.

Being a parent in a place like Lebanon can be a challenge.

Both families start the day by trying light switches to see if there is electricity—some days it may be on only four hours, other days not at all. Radios are turned on to get up-to-date reports of shelling and fighting. Then they plan their route to school.

"One of the main jobs I do is try to keep it as normal as it would be in the States," said Mrs. Sacco. Four-year-old Aaron, who never has cared much for Beirut's "booming," sat on her lap in the Larnaca airport as she talked. Standing next to her, Annika, 6, adjusted her U.S.S. Manitowoc flight cap, a souvenir from the evacuation. Annika can ignore even the worst shelling, according to her sister, Julie.

The Saccos departed their west Beirut home with just six pieces of luggage.

"This is the third time we've had to leave knowing we may never see anything again," Mrs. Sacco said. "You have to learn to detach yourself from material things in the house."

Mack Sacco left behind some "friends" that he hopes to see again—his sheet music, books, the family piano and, of course, his banjo.

(Bill Webb writes for the Foreign Mission Board.)



Missionary Linda Sacco, from McAlester, Okla., helps her 4-year-old son, Aaron, with his jacket while 6-year-old Annika lends a hand at the Larnaca airport on Cyprus. A night of sleep under their belts after evacuating Beirut aboard the U.S.S. Manitowoc, the Saccos prepared to

catch a flight back to Oklahoma. Aaron, who doesn't care much for the "booming" he often hears in Beirut, said he was anxious to see his oldest brother, David, back in Oklahoma. Webb went to Cyprus for a firsthand account. (BP) PHOTO By Bill Webb.

Reagan gives push to prayer proposal

By Stan Hastey

WASHINGTON (BP)—As the U.S. Senate neared a long-awaited debate on his proposed constitutional amendment to restore oral prayer to public school classrooms, President Reagan called on lawmakers "to reaffirm that voluntary school prayer is . . . a basic right of our people."

At the outset of a televised news conference Feb. 22, Reagan identified school prayer as one of three issues "at the top of the domestic agenda" for the immediate future. The others were crime and budget deficits.

Noting the Senate is about to consider school prayer proposals, the president reminded lawmakers "a huge majority of Americans favor restoring this long-cherished tradition of religious freedom." He continued: "I urge the Senate to reaffirm that voluntary school prayer is, indeed, a basic right of our people, and I hope the House will follow suit."

Besides the president's measure, whose primary Senate sponsor is Sen. Strom Thurmond, R-S.C., a separate proposed amendment by Sen. Orrin G. Hatch, R-Utah, is also pending on the Senate calendar. Sen. Howard H. Baker Jr., R-Tenn., long an advocate of school prayer, reportedly is ready to push his own amendment.

The Reagan/Thurmond proposal reads: "Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or by any state to participate in prayer. Nor shall the United States or any state compose the words of any prayer to be said in public schools."

Hatch's proposal, introduced by

the Utah senator last year because he said the Senate would not pass the Reagan amendment, calls for a moment of silent prayer and for equal access to classroom space for students who on their own initiative wish to gather for religious purposes. Reagan has said repeatedly he opposes the Hatch measure as unnecessary.

Baker's proposal goes beyond the president's amendment in that it contains no restraining language to keep Congress or state legislatures from deciding the content of prayers to be recited in public schools.

According to many observers on both sides of the school prayer debate, the final outcome on any of these proposals remains in doubt. Because each comes to the Senate in the form of a constitutional amendment, a two-thirds vote of all senators—67—is required for passage.

Once a constitutional amendment is approved by two-thirds of all senators and representatives, it then goes to the state legislatures, where three-fourths—38—must ratify.

(Stan Hastey writes for the Baptist Joint Committee.)

Will serve soup

DECATUR, Ga. (BP)—Andy Loving, a co-founder of SEEDS magazine and hunger educational ministry of Oakhurst Baptist Church in Decatur, Ga., has resigned as administrative director of SEEDS to become a street minister at St. Luke's Episcopal Church in Atlanta.

Loving, 37, will run the city's largest soup kitchen which feeds 400 a day five days a week. He will also develop other ministries to Atlanta's poor and homeless.

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MBREA hears Baptist Megatrends response

By Tim Nicholas

The 1984 Mississippi Baptist Religious Education Association's annual meeting Feb. 16-17 in Biloxi attracted 139 registrants, the highest in recent years.

Newly elected officers, all church ministers of education, are Harold Fleming, First Church, McComb, president; Bill Davidson, Colonial Heights Church, Jackson, president elect; Dan Hall, First Church, Madison, vice president; and Bill Hallmark, Pinelake Church, Brandon, secretary-treasurer.

Closing speaker for the program, which took place at Howard Johnson's Motor Inn and at Gulfshore Baptist Assembly, was Lloyd Elder, new president of the Baptist Sunday School Board in Nashville.

Elder gave the group of educators a review of the book *Megatrends* written by John Naisbitt and offered a Southern Baptist response to each of ten of the trends outlined in the bestseller.

Some of the trends Southern Baptists can relate to externally; some internally, Elder said. One trend is a move of people to the South and West. "Because this is our Baptist stronghold, we must, in the older state conventions, gear up for witness, outreach, evangelism, discipling, and full work force utilization," said Elder.

A trend Baptists can relate to internally is one from institutional help to self-help. Elder said to tolerate those who disagree, and to take care in staking out one's position as the ultimate and only truth. However, he said that Christianity is "not simply a body of doctrine, not merely a system of values, not even a collection of issues that the human race must face." Instead, he said, "Christianity is in

its essence the Lord Christ."

In the opening session of the program, Bill Hinson, pastor of First Church, New Orleans, employed as a motivational speaker with Success Motivation Institute in Texas, gave a short copyrighted speech titled "Paint Your Rainbow."

Fred Wolfe, pastor of Cottage Hill Church, Mobile, and order of business committee chairman for the Southern Baptist Convention meeting this year in Kansas City, was the spiritual growth speaker for the educators. Talking about spiritual growth from one's heart, Wolfe asked what kind of obedience God wants. "One hundred percent," he said. However, only one person—Jesus Christ—has given that percentage back to God. But Wolfe said Christians are not exempt from the requirement. "Just because we don't match God's standard doesn't mean God lowers it," said Wolfe.

Wolfe said obedience does not begin with an act, it begins with the

will. "When a person chooses to obey God," said Wolfe, "God will enable him to obey."

Mark Short, professor at New Orleans Seminary, spoke on delegating responsibility. He said that the secret to time management is to learn to be decisive and in any task either "do it, ditch it, or delegate it."

John Chandler, supervisor of the church staff services section of the Sunday School Board, spoke on building self esteem. Strategies, he said, for building self esteem include setting priorities in life and ministry, establishing new growth goals, consciously improving work habits, and maximizing complaints and feedback.

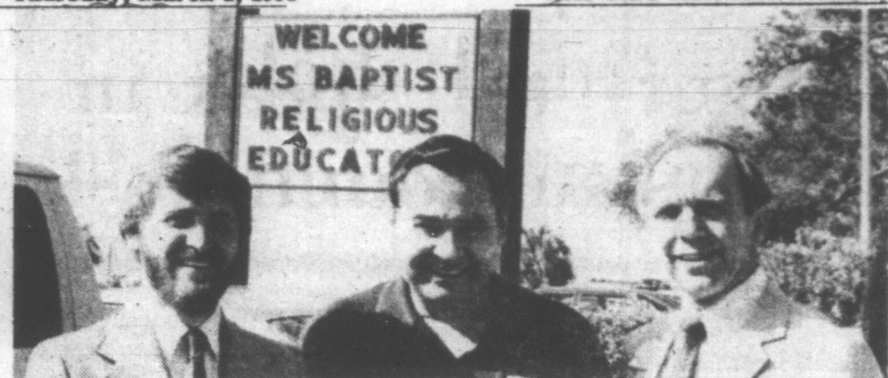
Bruce Fields, minister of youth and activities for First Church, Biloxi, was music leader for the conference.



Fred Wolfe

Thursday, March 1, 1984

BAPTIST RECORD PAGE 7



Officers of the Mississippi Baptist Religious Education Association are from left Bill Hallmark, secretary-treasurer; Harold Fleming, president; and Bill Davidson, president-elect. Dan Hall, vice president, was not present for the photo.



Strongest case for cooperation

Beverly V. Tinnin, pastor, First Church, Meridian, received this letter from the wife of a naval aviator.

By Sandra Eubanks

I'm sure you heard and saw on television the devastation that occurred in Coalinga, California, as a result of the recent earthquake.

But what the television didn't tell you is that within eight hours of the quake eight Southern Baptist social service missionaries in California were in Coalinga to help. It takes 48-72 hours for the Red Cross to mobilize and get counselors and case workers to the disaster site.

Fresno, California, where our state Southern Baptist offices are located, is 70 miles from Coalinga. Edd Brown, the California director of Men's Ministries, was in Coalinga four hours after the quake to volunteer his help as well as anyone available from the Baptist Building in Fresno.

For the first 48 hours after the earthquake all counselors and case workers were Southern Baptist Christians! Many doors were opened to them for witnessing.

The sanctuary of the First Baptist Church of Coalinga received very lit-

tle damage. However, their educational building was demolished.

Of the twenty active families (they average about 50 in Sunday School) in the church around 15 of them have had to leave their homes. Many are still living in tents or temporary trailers. Please pray for these people.

Through the Cooperative Program we've all had a hand in some of the disaster relief work in Coalinga, and I thought you might like to hear about it from someone out here in this great mission field—California.

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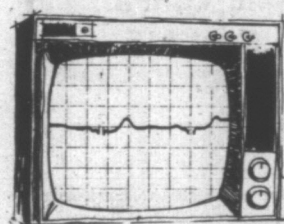
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Lloyd Elder, new president of the Sunday School Board, greets MBREA members following his talk at the association's meeting on the Gulf Coast. (Jerry Smith photo).



Intensive care

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What attracts men?

I am a single woman. Why do men pay attention to women? Do they have to have a slender body, blond hair and weigh a hundred and twenty pounds? If a woman isn't beautiful, why won't a man pay attention? Is sex all some men want out of women? Is that a sin and wrong? I am a Christian. I am looking for a man that is a Christian that doesn't drink or smoke or gamble. If I can't find a man who is a Christian that likes to pray and read the Bible, I think I will lead a single life and never get married. I would like to have some answers. Sincerely, C.

Dear C.: Men are attracted to women by their appearance but not all have the same preferences. Brides come in all shapes and sizes.

Both men and women, unfortunately, use others for mere sexual pleasure as a "thing," to be discarded when through with them. Yes, the Bible calls this sin. But fortunately, our communities are filled

with moral men and women who will not take such advantage.

Beyond physical appearance, both men and women look for friendliness, interest in other people, ability to express how you feel and think, concern about what is going on in the world, and a sense of humor. These qualities really have little to do with physical appearance.

Do not lower your ideals about the kind of person you would consider marrying. Men like that are still around.

Inquiries to Intensive Care are welcomed. Readers who feel the need of being in touch with Intensive Care are encouraged to write. Identities remain confidential. And though the identities of those performing this ministry have been kept confidential to this point, they are well qualified for the service they are rendering. Inquiries should be addressed to Intensive Care, Baptist Record, Box 530, Jackson, MS 39205.—Editor.

Mississippi Baptist Activities

- | | |
|-----------|--|
| Mar. 4-11 | Week of Prayer for Home Missions (WMU Emphasis) |
| Mar. 5 | Baptist Doctrine Preview Seminar; FBC, Hattiesburg; 9:30 a.m.-Noon (CT) |
| Mar. 6 | Baptist Doctrine Preview Seminar; FBC, Grenada; 9:30 a.m.-Noon (CT) |
| Mar. 8-9 | Mississippi Baptist Church Music Conference; Mississippi College, Clinton; 6:30 p.m., 8th-Noon, 9th (CM) |
| Mar. 9-10 | Mississippi Singing Churchmen Retreat; Mississippi College, Clinton; 2 p.m., 9th-Noon, 10th (CM) |
| Mar. 9-10 | Dedicated Youth Conference; Colonial Heights BC, Jackson; 7 p.m., 9th-3 p.m., 10th (CAPM) |

ACTS to show Jackson revival

A revival at First Church, Jackson, March 18-21, will be featured on the new Southern Baptist television network ACTS in 1985.

The revival will be taped for showing on the American Christian Television System, operated by the Radio and Television Commission as a part of its evangelistic series, "Invitation to Life."

"Invitation to Life" will be a series of revival programs taped in various areas of the country with vignettes interspersed throughout featuring Christian testimonies by church

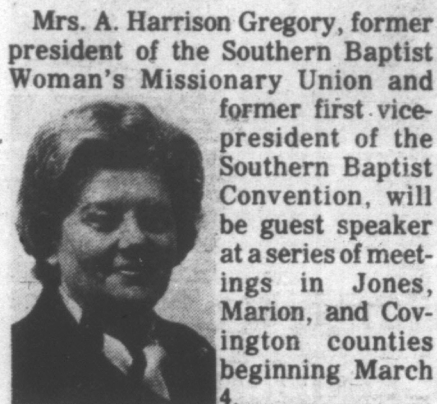
members.

Preacher and music leader for the Jackson revival and for the "Invitation to Life" series are John Bisagno and Larry Black. Bisagno is pastor of First Church, Houston, Tex. Black is minister of music at the host church.

Andrew Culverwell of Atlanta and a native of England, will be the guest musician and organist will be Rick Land who is organist for First Church, Dallas.

Services will be at 7 each night.

Gregory will speak in three state counties



Mrs. A. Harrison Gregory, former president of the Southern Baptist Woman's Missionary Union and former first vice-president of the Southern Baptist Convention, will be guest speaker at a series of meetings in Jones, Marion, and Covington counties beginning March 4.

During the morning worship service at First Church, Laurel, Mrs. Gregory will be the speaker. Mrs. Vincent Scoper is WMU director there, and Larry Kennedy is pastor. On Sunday evening Mrs. Gregory will speak during the services of First Church, Columbia, where J. Roy McComb is pastor and Mrs. Robert Kemp is WMU director.

On Monday Mrs. Gregory will be interviewed on a television production of First Church, Hattiesburg, and later, at 3 p.m., be the guest speaker at a Covington Association meeting at Collins Church, Collins. Mrs. Charles Tyler is WMU director

there, and Joseph W. Ratcliff is pastor.

She will be at West Laurel Church, Laurel, at 7 p.m. Monday as a guest of the associational WMU and Brotherhood. Mrs. E. W. Williams is WMU director, and R. G. Robinson is Brotherhood director.

At 10 a.m. on March 6, she will speak to the Baptist Women of First Church, Laurel, at a luncheon honoring her. Mrs. W. C. Ruth is president of First Church Baptist Women.

Mrs. Gregory at this time is president of the Virginia Baptist General Association. She is also active in other Baptist interdenominational work.

These meetings are designed to create an awareness of the home missions needs on the eve of the Annie Armstrong offering. Mrs. Scoper told the Baptist Record.

"You can't predict the Holy Spirit, but when you sense the current flowing, try to set your sail for the direction the Spirit flows and get in on it."—Carl Bates.

A tongue recites, but conduct shows.—Bricounet

Names in the News



THINK MISSIONS—Mississippi WMU consultant MARILYN HOPKINS (center) contributed to a recent "think tank" on language missions. Pictured with her are Carolyn Weatherford, Woman's Missionary Union, SBC executive director (left), and Oscar Romo, Home Mission Board Language Missions Division director. (WMU photo by Carol Sisson)

BIRMINGHAM, Ala. (BP) — Frances Carter and Deena Newman have joined the staff of woman's Missionary Union—SBC as editor and publications coordination specialist, respectively.

Carter became editor of Acteens/Girls In Action products fulltime last month. She had held the same position on a part-time basis since last October.

Newman was named to the new position of publication coordination specialist to assist the publications section director.

Carter came to WMU from Samford University in Birmingham where she had taught early childhood/elementary education and home economics since 1956. The Mississippi native earned her bachelor's degree from the University of Southern Mississippi, her master's from the University of Tennessee and her doctorate from the University of Illinois.

She has written three books written curriculum units for several WMU publications. Her husband is dean of the school of education of Samford.

1st, Yazoo City plans Bible conference

First Church, Yazoo City, will hold a spring Bible conference March 11-14. Guest speakers will be Robert E. Naylor, president emeritus, Southwestern Seminary, Fort Worth, Tex., and Peter McLeod, pastor, First Church, Hattiesburg.

Sunday services will begin at 11 a.m. and 7 p.m. Mon.-Wed. sessions, March 12-14, will be held from 7 until 8:45 p.m.

James F. Yates is pastor.

Prayer seminar at Southside

A Prayer Renewal Seminar will be held at Southside Church, Jackson, March 4-7. Al Childress of Florida will conduct the seminar. Childress is a native of North Carolina and has served churches in Georgia, Mississippi, and North Carolina.

The hours for the seminar are Sunday, March 4, 9:45 a.m.-11 a.m. and 5:45 p.m.-7 p.m.; Monday, Tuesday, and Wednesday, 10:30 a.m.-noon and 7-9 p.m. Donald Bozeman is pastor.



PASTOR APPRECIATION DAY was observed at the close of a note burning ceremony at Good Hope Church, Leake County, on Feb. 5. Each Sunday School class expressed to PASTOR AND MRS. ODELL TEBO their love and appreciation of them as leaders in the community, and presented them gifts and plaques. Lunch and fellowship followed in Fellowship Hall.

Overl Oglesbee, a former pastor of Trinity Church, Biloxi, retired Jan. 1 and has moved to Biloxi. On Dec. 11, 1983, Oakcrest Church, Pensacola, Fla., where he had been serving, observed Pastor Appreciation Day and named him pastor emeritus. The church gave him gifts of money and a Lazy Boy chair, in appreciation of the 15 years he had been pastor there. Oglesbee and his wife, Pearl, now live at 308 Pine Grove Ave., Biloxi, Miss. 39531.

Just for the Record



GOOD HOPE CHURCH, LEAKE COUNTY, on Sunday, Feb. 5, held a note burning ceremony. This service signified that the church no longer owed any money on its new addition.

Those participating in the program were, left to right, Carl Fulton, Hugh McDonald, deacons; Joy McDonald, trustee; Odel Tebo, pastor; Barney Jeffcoats, Cooper Lay, James O'Bannon, Bobby Chennault, and Joy E. McDonald, deacons. Mrs. Paula O'Bannon served as secretary of the building fund during the time of the building and paying for the addition.

W. H. Merritt, minister, dies

W. H. Merritt, 74, of Laurel, died Feb. 21 at Jones County Community Hospital, Laurel. The funeral was held at 2 p.m. on Feb. 23 at First Church, Taylorsville. Burial was in Hickory Grove Cemetery. H. A. Merritt, his brother, and Eddie Bryant, officiated.

Merritt had served pastorates of Baptist churches throughout Mississippi, including Hebron (Yazoo); Sandersville (Jones); Pine Grove (Jasper); First, Taylorsville; First, Raleigh; Clear Creek (Smith); White Sand and Bassfield (Jeff Davis); and Calhoun Church (Covington).

He was a past member of the Mississippi Baptist Convention Board

and had served on many convention committees at state and association levels. He conducted radio ministries in Jeff Davis and Covington counties and led services in more than 150 revivals during his 37 years of ministry.

He is survived by his widow, Mrs. Katie Merle Merritt, Laurel; two sons, Ray Merritt of Cleveland and James Thomas Merritt of Fort Scott, Kan.; two brothers, H. A. Merritt of Baton Rouge, La., and D. F. Merritt of Asheville, N.C.; three sisters, Valentine Meyer of Birmingham, Ala., Mary Katherine Cuccie of New Orleans, La., and Frances Muriel Clem of Thomaston, Ga.; eight grandchildren; and six great-grandchildren.

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Other activities planned.

Write for calendar of events.

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Masons minister in Norway

By Anne Washburn McWilliams
Gertrude and Estus Mason returned to Mississippi in early February, after his three-month interim pastorate at North Sea Baptist Church, Stavanger, Norway. They live in Crystal Springs, where he retired in 1978 from the pastorate of First Church.

At Stavanger from Nov. 5 until Feb. 5, they served while the regular pastor and wife, David and Martha Hause, Southern Baptist missionaries, were on furlough in the U.S.

It is the European Baptist Convention's (English-language) church closest to the North Pole and the only Southern Baptist church in Norway. (The Baptist World Alliance reports 6,300 Norwegian Baptists.) Its congregation is composed primarily of

North Sea oil field employees and their families. John and Nell Smith, Mississippians and missionaries to Indonesia, worked in this 10-year-old church about 2 1/2 years, 1980-82.

North Sea Baptist Church does not have a building of its own. Its Sunday worship service meets at 1 p.m. at the Methodist church in Stavanger, and its Sunday School at 2:30 p.m. spreads out over the Methodist and another Baptist church. The mid-week service is held on Thursday evenings in the Baptist church. Associate pastor, Eric Slaughter, is a journeyman.

"The church is mission-minded," said Mason. "Although the pastor is a missionary, the church reimburses the Foreign Mission Board for his salary. More than 50 percent of budget receipts go to world mission

causes. The church gave \$15,000 to Lottie Moon in 1982 and, with 80 families, gave \$16,325 to Lottie Moon in 1983."

The membership is international, serving all the English-language speaking community of Stavanger. Included are several Norwegians, a third generation Christian from India, one person from Africa, some from Britain, and many from the USA, especially the central and southern parts.

"We toured one of the oil rigs, just finished, and ready to be moved to sea," said Mrs. Mason. "It was as big as two New York City blocks and had a seven-story hotel on it. The legs were floated out separately and set down, and then the rig pulled out by barges and attached to the legs. From the top of the hotel to the bot-

tom of one leg is the same as the height of the Empire State Building, someone told us."

She added, "Stavanger (city of 100,000) was started as a fishing community. The narrow wooden houses and cobblestone streets curve about a harbor and a cathedral. The lights along the winding streets look like necklaces around the mountainsides at night." The majority of the people are Lutherans, as that is the state church.

The Masons said they expected to find colder weather than they did, but Stavanger, on the North Sea in southwest Norway, benefits from the flow of warm air from the Gulf Stream. It was not even as cold as Mississippi on Christmas Day—"17 degrees was the coldest while we were there." But they saw several snows. "On the shortest day, daylight lasted from 9 a.m. until 4:30 p.m."

When they first arrived in Europe last fall, they attended the meeting of the European Baptist Convention (English-language), in Germany. John Merritt, Mississippian, is its executive secretary.

"We can't wish anything better for retired people than that they do some kind of volunteer mission work, such as this. It was wonderful. We urge every retired person to try something like this." Ordinarily the volunteers pay their own way, but in this case the Stavanger church paid the Masons' airfare, and the couple lived in the pastorium (but were paid no salary.)

Since retirement they have worked in several Home Mission Board interim pastorates, including ones in Michigan, Arizona, and Washington, but this was their first in another country. "Where next?" people ask them. "The Lord knows," they answer, "and we will go where he sends."

"We would like to learn Norwegian and return to live and work full time among the people of Norway," she said. "One Norwegian lady told me, 'My heart aches for my people. I know so many who do not know the Christian way. Many have their names on the church roll, but never attend.'"

The couple recalled, "We had planned in our youth to be foreign missionaries, and were preparing to go when World War II intervened and then it never worked out for us to go. We felt that in this Norway project our dream had been realized."



Gertrude and Estus Mason

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Beirut Marines send thanks to Tylertown

Letters of thanks have arrived in Tylertown, Miss., from Marines in Beirut, Lebanon, for their gifts of cookies in coffee cans.

Bartis Harper, pastor at Tylertown Church, said that Congressman Wayne Dowdy provided a list of the 22 Marines in Beirut who have Mississippi connections.

The cookie project was sponsored by a Woman's Missionary Union afternoon prayer group. Mrs. O. D. Martin is the church's WMU director.

Both men and women who wanted to help met in the fellowship hall for preparing and mailing cookies in coffee cans to the 22 Mississippi Marines. They wrote letters to the Marines, placed letters in all the cans, and sent them to Beirut around the first of this year.

In response, three thank you letters have been received. One of them follows.

Feb. 14, 1984

Dear Brother Harper,

On behalf of myself and my fellow Marine brothers I'm writing this letter to thank you and the members of your church for the support you've sent and for the prayers we know you've prayed for us.

The encouragement and love that our country has sent to us is not always acknowledged because of conditions we hope everyone understands, but with each 'Dear Marine' letter and package we are all personally touched by the Spirit that guides and protects us and the love that our Lord sends through his people.

The cookies that were sent weren't only eaten, but also felt, as a warm hug from people that care. I only hope I get the chance to visit and have fellowship with your church once this is over and I'm home. From all of us to all of you, God bless you.

A Beirut Marine

P.S. The cookies were GOOOOOOOO.

Devotional Artesian Christians

By Armond D. Taylor, pastor, Summerwood, Olive Branch
John 4:13-14

The fourth chapter of John speaks of Jesus' encounter with the woman of Samaria at Jacob's well. I grew up in south Louisiana. The area in which we lived was below sea level and the availability of water was never a problem.



Taylor

At first we had a board well. The water had to be pulled up with rope and bucket. Then we put down a pump that had to be primed in order to get the water flowing. It was then my dad decided he was going to put down an artesian well. One day the man rolled in with his equipment and started the drilling. A week later we had an artesian well flowing by its own power because it was tapped into an inexhaustible stream beneath the earth's surface. It was an exciting experience.

A board well is shallow and soon dries up. Christians who have no depth of commitment soon grow stagnant also. An old pump had to be primed to get it going, and so do many Christians. But, an artesian well flows continuously because it has been tapped into an inexhaustible resource. Artesian Christians are what we need today.

When we receive Christ as Saviour and Lord we drink from a fountain that will never run dry, and can live constantly out of the overflow. The words of this song express it beautifully:

I'm feasting on a manna,
On a bountiful supply,
I'm drinking from a fountain,
That never shall run dry."

Jesus said to the woman of Samaria, in John 4:13—"Whosoever drinketh of this water shall thirst again," speaking of the water from Jacob's well. But in contrast, in John 4:14, Jesus states—"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

We note the glad response of the woman. Hope was born in her soul. She got the message. She understood. She said, "Sir, give me this living water so that I will never be thirsty again." Her life was changed and was used of God to change the lives of many others. She came an artesian Christian. So can we!

K. Forbus marks 25th year as association's clerk/treasurer

Kenneth Forbus was presented a plaque by Roy D. Raddin in recognition of and appreciation for 25 years service as clerk/treasurer of the Washington County Association. The association voted on Oct. 11, 1983, to authorize this plaque and it was presented on Dec. 12, 1983 at the Pastor and Staff Christmas party in Greenville. Raddin is director of missions for the association.

Forbus has served with four directors of missions of the Washington County Association: Leon Emery, J.

D. Lundy, David Mayhall, and Roy D. Raddin. And in the past 25 years, he has served with 17 moderators of the association.

Forbus is church administrator for First Church, Greenville. He assumed the position on Feb. 1, 1983, after serving 28 1/2 years as minister of music at First, Greenville.

He was graduated from Howard College (Samford University) and from Southwestern Seminary with a master of sacred music degree.



Kenneth Forbus, left, receives plaque from Roy D. Raddin, on behalf of Washington County Association.

10th anniversary

What mean these stones? asks Northminster pastor

"What Mean These Stones?" asked the pastor, John Thomason, in his sermon Feb. 19. The worship service that morning marked the tenth anniversary of the dedication of Northminster Church's sanctuary on Ridgewood Road in Jackson.

During the anniversary observance, called a service of rededication, the congregation sang the same hymns and repeated the same litany of dedication used for the original dedication service, Feb. 24, 1974.

Jonathan Sweat and Hilda Calhoun, in response, explained the symbolic meaning of the cross-shaped sanctuary's chancel, and its nave and narthex.

Northminster, constituted Dec. 17, 1967, with 133 members, had three temporary homes between 1967 and 1973: the Hinds-Madison Association chapel, the old temple Beth Israel, and the Mississippi School for the Blind. Dudley Wilson was called as first pastor. The Building Committee for the sanctuary included Leland

Speed, chairman, Ross Bass, Jane Best, Hilda Calhoun, Phyllis Eddins, Lucian Harvey, Ed Neal, Bill Pope, George Purvis, and Linda Shelton.

The Northminster fellowship moved into the Ridgewood Road facility on May 20, 1973, and dedicated it Feb. 24, 1974. Owen Cooper, Yazoo City, president of the Southern Baptist Convention at that time, delivered the dedication message.

The sanctuary utilizes natural materials to blend with its wooded site. The exterior, with white-painted brick, cedar shake roof, and exposed wood, is dramatized by tall slim windows. The feeling of light and air becomes even more apparent within the building where windows line the entry. In the sanctuary, light from east and west is concentrated on the pulpit area by high windows.

Karen Gilfoy has been Northminster's choirmistress for all of this ten years. John Claypool preceded Thomas as pastor.

On rural churches

National symposium is scheduled in Oxford

A national symposium concerning rural churches is scheduled in Oxford, March 6-8.

"The Church in Rural America," is the name of the meeting sponsored by the Rural-Urban Missions Department of the Home Mission Board.

The symposium will feature sessions on "The Church and the New Poor," "The Pastoral Role in Small Churches," and "Redefining Rural America."

Speakers include Dale Holloway of Florence, national consultant for bivocational ministries for the HMB; Thomas Starkes, who teaches Christ-

ian missions and world religions at New Orleans Seminary; and William Williams, futurist and historian from Bloomington, Ind.

Sessions begin at 7 p.m. at the Alumni House on the campus of Ole Miss following registration 3-5 p.m., March 6. The program concludes at noon, Mar. 8.

Other speakers include James Lewis, Quentin Lockwood, and William Nepture, all of the HMB; David Ray, pastor and church consultant for the Congregational Church, Warwick, Mass.; and Royce Rose, of Seminary Extension, SBC, Nashville.

Staff Changes

Gulf Gardens Church, Gulf Coast, has called Leon Dunn as pastor. Dunn goes there from Hopewell Church at Little Rock, Miss.

Harold Lollar Jr. is the new pastor of Pachuta Church, Clarke Association.

Rawls Springs Church near Hattiesburg has called Tommy Dobbins as pastor. He will begin his duties there on March 4. Dobbins is a native of Fort Payne, Alabama. He was ordained to the ministry in 1974 at Second Baptist Church, Fort Payne. In 1976, he was graduated from Samford University, Birmingham, Ala., and in 1979, he received a degree from New Orleans Seminary. At present, he is in the Th.D. program of study at New Orleans Seminary. He goes to Rawls Springs from the pastorate of Calvary Church, Bogie Chitto.

First Church, Okolona, has called Gloria Speed as education and youth director. Gloria grew up in Jackson, and was graduated from the University of Southern Mississippi. After teaching school in Jackson for five years, she attended Southwestern Seminary. She has served on staff of First Church, Benbrook, Fort Worth, and on staff at First Church of Gillette in Palmetto, Fla. Roy McHenry is pastor at Okolona.

The new minister of youth at First Church, McComb, is Terry Sharp, who, along with his wife, Kathy, were missionaries to Spain until last fall when they made medical resignations. They have a daughter, Rebekah, age four.

Jerry Nance is music assistant at Parkway Church, Jackson.

Billy Ray Blackwell is new pastor of Neely Church, Greene County.



Beverlys

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Pioneer Church, Mississippi Association, has named its fellowship hall for its pastor, O. B. Beverly. A photograph of Mr. and Mrs. Beverly and a plaque honoring them have been placed on display in the building.

Revival

Calvary Church, Pascagoula; March 4-8: Gary M. Bowlin, Brandon evangelist; Hubert Greer, Brookhaven, music director; George Berger, pastor; Sunday at 11 a.m.; each evening at 7.

Corinth (Jasper): March 11-16; services at 7 p.m.; Johnny Parrack, music evangelist, bringing messages in song; Edd Holloman, Corinth pastor, preaching. (Parrack, a Texan, was formerly tenor for the nationally known quartet, "The Kingsmen." In 1981, he entered music evangelism.)

Big Ridge, Biloxi: March 4-9; Benny Jackson, evangelist; Dennis Dollar, music director; services at 7:15 p.m. Mon.-Fri.; Sun. at 11 a.m. and 7 p.m.; Robert M. Carlisle, pastor.

Family Rallies: last in series set for Jackson

The last in a series of Celebrate Family Rallies will be held at First Church, Jackson, March 13, 3-9 p.m.

John C. Howell, professor of Christian Ethics at Midwestern Seminary, Kansas City, will bring two addresses on the Christian family. Howell is a nationally known family conference leader and author of a number of books on family life—including "Authority and Submission in the Bible," "Christian Marriage," "Growing in Oneness," and "Senior Adult Family Life."

Other presentations will be made by Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board; Paul Jones, executive director of the Mississippi Christian Action Commission; Mose Dangerfield, director of the MBCB Church Training Department; and J. Clark Hensley, consultant for family ministries, MBCB.

Special subjects of sessions include the deacon family ministry plan, Christian family money management, and the local church in Bold Mission Thrust.

The program is sponsored by the Church Training Department in cooperation with the Broadcast Services Department.

Pioneer Church names building—Beverly Hall

Pioneer Church, Mississippi Association, recently honored Mr. and Mrs. O. B. Beverly by celebrating the sixth anniversary of his pastorate there.

The occasion had been planned as a surprise to the Beverlys. Their sons and their families had been invited.

Wendell Beverly and his "Down Home Country Band" from the Raymond Road Baptist Church in Jackson and Thomas Felter and his band members from Pioneer, assisted by Hubert Curry with his harmonica, presented several hours of entertainment.

On the pretense of the concert, a covered dish supper was planned. W. V. Carter, chairman of the deacons, and Parham Geter, vice-chairman of deacons, presented the Beverlys with a large framed picture of themselves which had been taken some months earlier and a bronze plaque which designated the fellowship hall as Beverly Hall.

The hall was dedicated to them in appreciation of what has been done under their leadership in the years they have been serving the church.

There has been an increase in enrollment in both Sunday School and Church Training. Also, WMU and Brotherhood have been organized. The building has been enlarged and

remodeled. It has been carpeted and central air and heat have been installed. Other improvements include new pupil furniture, a new piano, a new baptistry, and new fellowship hall with a larger kitchen, a new nursery. All this has been done debt free.

The picture and the plaque were mounted on the wall in the newly dedicated Beverly Hall.

Beverly was for many years pastor of the Woodville Church, before his retirement from that post.

Woolmarket to dedicate new building

Woolmarket Church will on Mar. 4 dedicate its new all-purpose building. The new building contains classrooms for Sunday School and Church Training, plus a fully equipped gymnasium, with showers and dressing rooms, plus a gamesroom and recreational facilities.

Woolmarket, in the past year, has become one of the fastest growing churches on the Gulf Coast. In February, they were awarded a certificate from the Mississippi Baptist State Convention for being second in baptisms in the state. This growth resulted in the need to build. In 1983, they had 185 additions. Sunday School attendance doubled, and Church Training tripled. Starting March 4, the church will go with two morning worship services, 8:30 a.m. and 11 a.m. Already this year the church has had 76 additions.

The dedication service will be at 11 a.m., with Russell Naron, former pastor of Woolmarket, bringing the message. There will be a covered-dish luncheon, after the morning service, in the new building. The present pastor is Donnie Guy.

Lottie Moon gifts

First Church, Winona, set a Lottie Moon goal in 1983 of \$10,700, and broke the goal by giving \$13,073.88. James Kellum Jr., former missionary to Vietnam and the Philippines, was guest speaker. Kellum was preceded by Charles Hull, member of First Church, Winona, who gave an update on the use of the plane he gave to the Foreign Mission Board last year. Jerry Mixon is Winona pastor.

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Gifts of Honor and Memory January 26 - February 24, 1984

A portion of the Village View is allocated each month to a listing of Gifts of Honors and Memory. Many gifts and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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God's mercy, Hezekiah's foolish act

By Bill Causey, pastor, Parkway, Jackson
II Kings 20:1-21

As this story begins, we are to understand that "in those days" actually refers to the same time as, or during, the threats of Assyria in the preceding chapters. This chapter tells of a crisis in the life of Hezekiah that affected his behavior and the subsequent fortunes of Judah.

I. His illness (1-11)

Isaiah was God's prophet during this time in Hezekiah's life. When Hezekiah became ill God sent Isaiah to tell him to "set your house in order, for you shall die and not live." A word from a prophet like this has the force of putting into motion the very action the words spoke. It was therefore thought by both the prophet and the king that it was an unchanging edict from the very God of heaven.

The "aloneness" often felt by those who know of their impending death is here experienced by the king as he turned his "face to the wall" and began extended, searching, and illuminating talks with God. He reviewed his efforts in God's behalf and wept bitterly (vss. 2,3). This reaction to one's own grief experience is normal and expected. And once again, as in 19:14-19, God heard the prayer of Hezekiah.

Before Isaiah had gotten out of the palace, the word of God came to him to return to the king and remove the death sentence, because of the prayers and tears of this praying

king. And while "faith fakers" are suspect in the eyes of an enlightened people, "faith healing" remains one of the cherished beliefs and hoped for experiences of God's people. The decision, then as now, must remain in the hands of a loving heavenly Father. God's word was that he would be well enough in three days to go to the house of the Lord (v. 5) and that he would add 15 years more to his life. Moreover, God also promised to deliver from the hand of the king of Assyria and spare Jerusalem (v. 6). A cake of figs seems to have been a common treatment for boils, and Isaiah here tells Hezekiah to use it. Other symptoms of the king's illness are not known.

As an external sign that God actually had changed his pronouncement, Isaiah was given the liberty to let Hezekiah decide whether a shadow would go forward or backward on a stairway. This stairway was so constructed that the time of day could be told by the shadow on the steps. Implied is the understanding that for a prophetic word to be withdrawn once it has gone forth is as difficult as reversing the sun in its course or making time retrace its steps. But God can do it! And in his sovereignty, he did! and who can fully know the mystery of his activity in behalf of his people today? We know conclusively this. He is trustworthy.

II. His big mistake (12-19)

In a pretended concern, the king of Babylon, Merodach-baladin, offered sympathy in Hezekiah's illness. In a naive response the king opened his country's resources to the inspection of these Babylonian scouts. This move exposed Judah's wealth and caused Babylon's future ambitions. Isaiah prophesied that Judah would one day fall to Babylon and its people would be deported along with the wealthy of the country (16-18).

In response, Hezekiah's fatal flaw is unveiled. His concern for the here and now policy of "peace in my time" without regard for the long future of the nation is laid bare. A policy of present expediency bartered away future security and service. Hezekiah assented to the ultimate decision of God (v. 19) while thinking thus in his heart.

III. His life reviewed (20-21)

These conclude the recorded life of Hezekiah by the writer of II Kings in Chapters 18-20. Added to this record of religious, military, and personal aspects of his life, is the remarkable engineering feat of building the conduit which brought the water supply into the city of Jerusalem. Workmen dug 1700 feet through solid rock from opposite ends and met in the middle. This tunnel exists in Jerusalem until this day. The books of II Chronicles and Isaiah shed additional light on Hezekiah's reign.

Jesus begins his ministry

By Robert Earl Shirley, pastor, Parkway, Tupelo
Mark 1:14-28

For the next eight weeks, climaxing with the resurrection at Easter, our lessons will focus on the life of Jesus as presented in the Gospel of Mark. This is the shortest of the four gospels and is narrative in style telling in rapidly moving order what Christ did while on earth. Its value is enhanced by the fact that it was written at a very early date and that what Mark recorded he had apparently received from the Apostle Peter. The book introduces us to the Christ and allows us to walk with him as he ministers to the needs of mankind.

Christ's message (1:14-16). The message of Jesus is the good news of the Kingdom of God. Like John the Baptist, Jesus began his preaching with a demand for repentance, but he also gave an invitation to believe: "Men can believe the gospel for it has been sent by God himself through his Son, Jesus Christ. This belief, which is to be the watchword for his entire earthly ministry is more than mental assent and involves a total commitment of one's self to him."

The nation had long awaited a Messiah who would come and offer the freedom and leadership that long had been lacking in the land. Now the time had come. Such things as the loss of faith in pagan gods, the yearning in the hearts of men, and the physical and political situation of the day had made the time ripe for his coming, and now he was here. His proclamation of a Kingdom was to ultimately result in his crucifixion and death, but wherever there is a heart today that is sensitive to the love of God and responsive to His will, the Kingdom of God is still to be found.

Christ's Call (1:16-20). Christ came to carry on a ministry that was to continue even after his crucifixion, resurrection, and ascension, and to prepare for that time, he called his disciples. We do not know how much previous contact Jesus had had with Peter, Andrew, James, and John, but when he called them to come after him, they immediately complied. Their previous profession and even their families become secondary to obedience to him.

It is of interest that Mark lets us know that Zebedee was not deserted

walked about, a group of religious officials accosted him. They asked by what "authority" he did "these things."

Jesus was a master debater. Often he answered a question with another question. In doing so he put his adversaries on the defensive. Jesus asked his adversaries if John the Baptist's authority to baptize came from God or from men. They held a quick conference. Jesus had put them on the spot. Either way they answered they were trapped. They had rejected John and so could not say his baptism was from heaven. That would be an admission that they had rejected God. They feared the people too much to say it was from men, for the people accepted John as a true prophet. Therefore, they answered that they could not tell. Jesus then replied that he, therefore, would not tell by what authority he had acted.

by his sons but was left in the company of hired servants. It is the small details like these in the Bible that gives it a more realistic color and makes it more applicable to everyday life. These men were called to become what they had not previously been. They had chosen to be fishermen, but Jesus had a higher purpose for their lives, and good must never substitute for best. They were to become Fishers of Men. He would make them to become such.

Christ's ministry (1:21-28). In this first chapter of Mark, we have the three aspects of Jesus' ministry that are to continue throughout his physical stay on earth . . . preaching, teaching, healing. His preaching resulted in an immediate response, his teaching produced astonishment, and his healing caused amazement.

There was nothing unusual in the fact that Christ was asked to speak in Capernaum. It was the custom of the ruler of the synagogue to extend such an invitation to distinguished visitors, and they would be interested in what Jesus had to say. Their astonishment came from the nature of his teaching. The rabbis taught by quoting other rabbis, but his power came directly from God, his words were independent of tradition, and the truth was presented authoritatively.

Christ's authority. The divinity of Christ shows clearly in the authority that he possessed in every area of his life. He did not hesitate to demand men's total allegiance, he felt free to heal on the Sabbath, and he exercised his power over unclean spirits. Regardless of whether one sees such as the possession by demons or the affliction of diseases, the great truth remains the same. Jesus had the power to destroy that which would destroy men or keep them from living life to the fullest. It was for this purpose that he came into the world.

Mark now records that his fame spread abroad throughout all the regions about Galilee. He does not make clear how much time is meant by the word, "immediately," but we can rejoice that it has continued until this day and to the ends of the earth.

Life and Work

Praying with boldness

By Gerald P. Buckley, pastor, Parkway, Natchez
Mark 11:12-12:12

Praying with boldness means praying in faith, trusting all to God. Bold praying never means making demands on God. It means trusting our requests to God's love and wisdom—willing to leave the answer in the hands of a loving and all-wise God.

I. The bold prayer of faith. (Mark 11:22-25)

After spending another night in Bethany, Jesus and his disciples walked over the Mount of Olives on the same path that had taken them to Jerusalem the day before. Peter noticed the fig tree that Jesus had cursed earlier. When Peter mentioned the withered tree, Jesus used that remark to teach a lesson regarding prayer.

Jesus informed the disciples that whoever says to a mountain—"Be moved and cast into the sea," should not doubt that this event will take place. How are we to understand this? Does this mean that if we are confident enough in God that we can get whatever we desire?

The figure of the mountain is a typical Hebrew way of saying the seemingly impossible is possible for God and for those who have faith in him. Jesus was using figurative language.

Verse 24 states: "Therefore I say unto you, what things soever ye de-

sire, when ye pray, believe that ye receive them, and ye shall have them." Now this promise should not be interpreted to mean that we can get anything we want through prayer. So often someone says, "I prayed to God, but he did not answer my prayer." What the person means is that the object requested in prayer did not appear immediately, God has one of three answers for every prayer: yes, no, or wait.

True faith never leads us to make demands on God. Instead, it gives us confidence to share our feelings with God and make our requests to him, knowing that they will have a sympathetic hearing. Having done this, the Christian who has bold faith is willing to leave the matter in God's hands.

No Christian rises any higher than his praying. Most Baptists would rather work than pray. We Baptists can organize, we can plan well, we can build buildings, we can raise funds. But we are weak in the area of prayer. Read about the lives of dedicated Christians. Trace the great men of faith through the 2,000 year history of our faith, and you will quickly discover that prayer was central in their lives. It was not some little something tacked on to their lives. It was their life.

Several weeks ago I visited a man who was considering joining our church. He told me about taking his little daughter to see Santa Claus at a local store. She was excited, for this was the first time she had been old enough for such a visit. She marched right up to Santa, allowed him to place her on his lap, and rattled off everything she wanted. Santa listened and then said, "Honey, I will see what I can do." He put her down, and picked up another child. The daddy said, "My little girl looked up at Santa and got mad. She was terribly upset because she thought Santa was going to give her everything she wanted right then."

We take a giant step in prayer when we begin praying in God's will. Some of us can remember when we became upset with God because we did not receive that for which we asked. Mountains can be removed through the power that comes through prayers of faith—mountains of discouragement, sin, and whatever opposes God's kingdom and his people.

II. The challenge to Jesus' authority (Mark 11:27-33)

Following the discussion about the withered fig tree, Jesus and the twelve continued on to Jerusalem and to the temple area. Jesus began walking among the crowd. As he

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